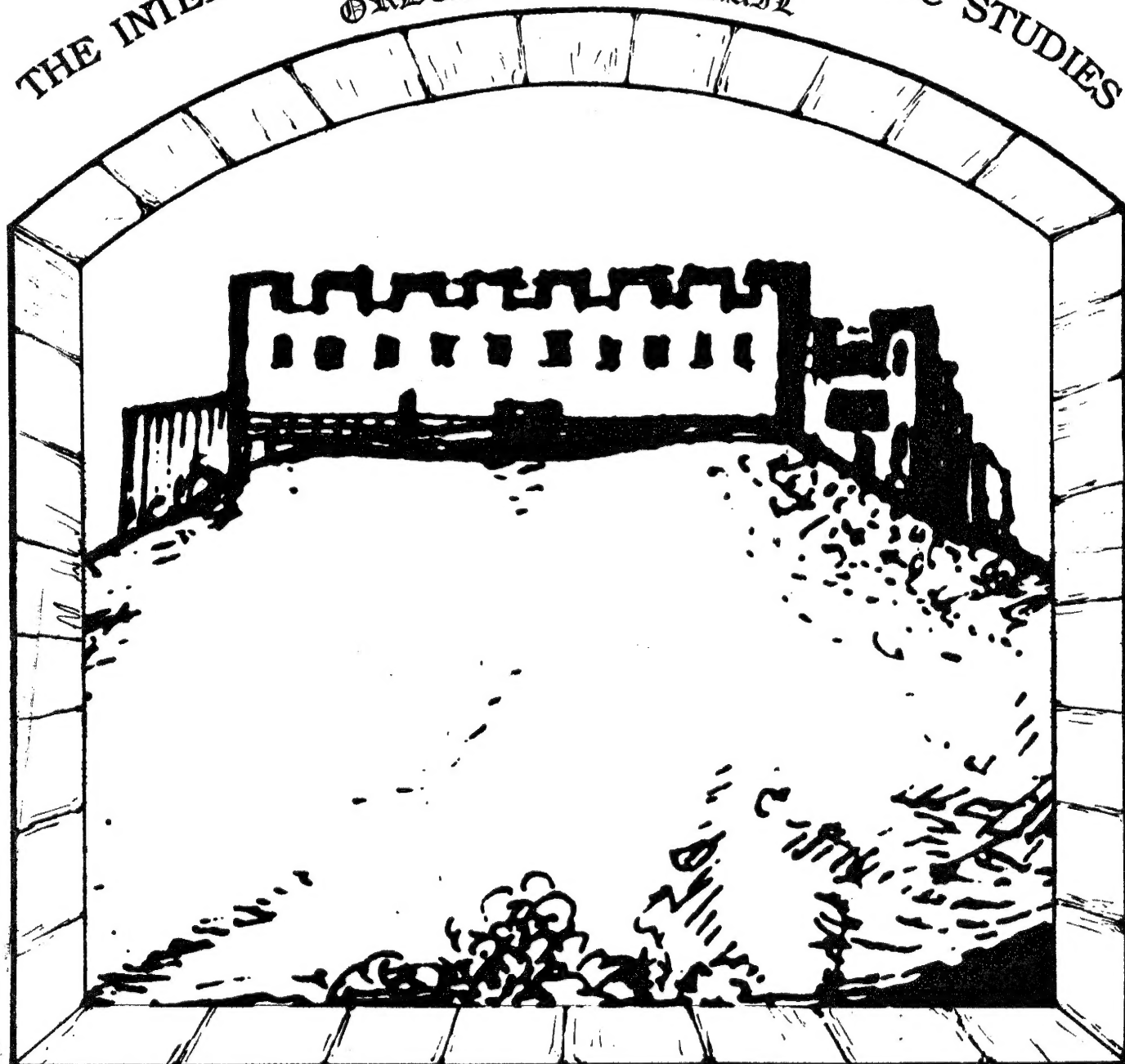


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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN





Greetings O Unknown and Silent Ones!

HAVE READY: NOTES FOR STUDENTS "TEN"

Tonight we will pause for a moment for a quotation or two. It is not instructive to have long quotations, since members can refer to textbooks themselves and in so doing, spend more time meditating on the spiritual significance.

The Old Testament has a useful reminder from the greatest of its prophets, namely Isaiah, who, in a moment of divine inspiration, wrote:

"For my thoughts are not your thoughts, neither are your ways, my ways; saith the Lord." (Chap 55: 8-9).

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This passage points to a higher mode of thought process altogether.

Since we are concerned with the science of numbers from time to time, it will also be useful to mention certain paragraphs of the Sepher Ietzirah. We shall use the numbers 3 - 7 - 12 in connection with the Path of Return, but while we are still examining the Involution of Being — or Genesis — let us note the following: Chapter IV, sections 15 and 16 of the Sepher Ietzirah gives us these statements:

"Hence, God loves the number seven under the whole heaven!"

"Under the whole heaven" means throughout nature. In the Book of Nature we had seven pairs of opposites relating to the evolution of mankind. Let us refresh our memories as to these before the next lesson.

Section 16 : "Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five build 120 houses, six build 720 houses, and seven build 5040 houses. From thence, go further, and reckon what the mouth cannot express and the ear cannot hear."

This section obviously does not mean dwelling-houses in the mundane sense. We remember our first degree work with theosophic addition and reduction. Now we are presented with what we could term "theosophic multiplication"! This is in fact a simple mathematical series which is made up of factorials. Each of the numbers in this ancient treatise is formed as follows:

$2 \times 1 = 2$        $3 \times 2 \times 1 = 6$        $4 \times 3 \times 2 \times 1 = 24$        $5 \times 4 \times 3 \times 2 \times 1 = 120$   
 $6 \times 5 \times 4 \times 3 \times 2 \times 1 = 720$       and so on.....

Considering how cumbersome were the ancient letters-used-as-figures, we can only admire the manner in which the master-writer received his inspiration and expressed it. It is interesting to observe that these factorials express the total number of ways in which a given number of articles, such as cards, can be laid out. For example: take the letters A, B, & C. These can be written ABC, BCA, CAB, and then in reverse: CBA, ACB, BAC. Thus factorial three (3) equals six possible different orders. (Pause).

Lastly, the link with Ancient Egypt is again noticed in the ratio of the numbers 22 (which is  $3 + 7 + 12$ ) — and 7. This is the height (original) of the Great Pyramid (7) in relation to its base perimeter (22) and is now well known as the Pi ( $\pi$ ) of mathematics or the appropriate relationship between the diameter of a circle and its circumference. This is also observable in our Pentacle.

For meditation this week: What was the Sepher Ietzirah indicating when it spoke of the stones and the houses? (REPEAT.)- - - (HAVE THE BRETEREN NOTED THIS ???)

con'd

Let us continue: It is hoped that Brethren who are trying to penetrate the Wisdom of IS-RA-EL will keep careful though brief notes of the main points of these studies. Those who placed the Ancient Egyptian Paut Neteru on the Qabalistic Tree of Life may care to note that this was taken from a papyrus known as the NESI AMSU which was found at Thebes in 1860. The Godhead RA, which amounts to the Solar Centre of our World Of Orbs, is quoted as saying:

"I was alone, for nothing had been brought forth; I had not then emitted from myself Shu or Tefnut. I evolved myself; I emitted from myself the gods Shu and Tefnut and, from being One, I became Three; they sprang from me and came into existence in this Earth: Shu and Tefnut brought forth Seb and Nut; and Nut brought forth Osiris, Horus-Khent-an-maa, Nephtys, Set and Isis at one birth."

It is also worth noting in connection with our meditations on the last conventicle, that Moses of Cordova had something to say on the metaphysical connection between the first three Sephiroth:

"The first three Sephiroth, Crown, Wisdom, Intellect, ought to be considered as the sole and same thing. The first represents GNOSIS (that is, final unconditioned awareness), — the second that which knows, and the third, that by which it is known. The knowledge of the Creator is not that of the creatures; On the contrary, the Creator is Itself wholly at the same time, Knowledge, That which Knows, and That Which is Known." (Compare this with Page One: para. two — Isaiah's quotation)

From all this and from our meditation we may begin to perceive that ancient name of God I AM THAT I AM. H. P. Blavatsky coined the term BE-NESS for this state of pure Being which is ever at the Divine Center of ALL, unconditioned, not relative to any human thought. In the East it is similar to the 1,000-petalled Lotus. Such is KETHER in the Realm of Atziluth. *(see Note 'a')  
Page 4*

Let us now have a closer look at these three Sephirah. In the Emerald Tablet of Hermes we find these words: "All things are from One, by the mediation of One, and all things have their birth from this One Thing by adaptation." What is the One Thing? This One Thing is Living Light, or Conscious Radiant Energy. Hebrew Qabalists had this in mind when they said that every cycle of manifestation, great or small, is begun by the concentration of this Living Light — which they called Aur — upon itself, at a Point within itself. This interior point, or Point Within the Circle is represented on the Tree of Life by the number 1.

This Point is Innermost and is sometimes called "the beginning of the whirlings" because all manifestation is the result of whirling, spiral, or vortical motion. The Central Point is named Kether *(crown)* because it is the control point for everything external and subordinate to it. *(The Brethren could chart this)*.

In Kether is seated Yekhidah, the Indivisible, or the Unique. This is the ONE SELF, the only SELF, which is the core of reality within all manifested "selves". It is the Rootless Root. Because it cannot be divided, Yekhidah is present as a whole at the heart of every human life. The whole Limitless Light, Ain Soph Aur, is concentrated at this Central Point. *(see Note 'a')*

In its self-manifestation, this ONE, remaining eternally Itself, produces within itself the manifestations called Sephiroth, which is a Hebrew word meaning "numberings" or "emanations". The ONE thus produced the numbers 2 and 3. The one, living, conscious Light knows itself perfectly. Its perfect self-knowledge is represented by 2, because that knowledge is the perfect duplication of the real Being of the One, in that One's complete self-awareness. To this Sephira the Qabalists gave the name

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Chokmah, Wisdom and they added the title Ab, Father, because the One knows itself to be the perfection of all that is masculine and initiative. Again, Chokmah is called the Sphere of the Zodiac because the One knows itself as light, of which all luminaries (stars or suns) are condensations into physical form. In the physical universe, this light radiates from stars or suns and is reflected by planets and their satellites. The same radiant energy, identical with itself everywhere in space, is alive. Therefore Chokmah, 2, is said to be the seat of Chaiah, the universal life-force, which is latent in the mineral kingdom, and progressively more and more active in the scale of evolution which extends up through the vegetable, animal and human kingdoms — and beyond.

Knowing itself perfectly, the One Reality knows also the logical outcome of what it knows itself to be. Looking into itself, it sees what is in itself. Looking, as it were, away from this aspect of itself, it perceives the necessary consequences of what it finds in itself. This intuitive perception of the consequences of what it knows itself to be is designated by the number 3, and is named Binah, Understanding.

Qabalists call Binah Ama, the dark, sterile Mother, and Aima, the bright, pregnant Mother. These names are given to Binah because this aspect of Reality is the matrix of all possible specialized forms of expression. Ama, the dark, sterile mother, represents this aspect of Being prior to the beginning of a cycle of the Life-power's self-manifestation. Aima, the bright, pregnant mother, is the fertile womb from which flow forth all forms made manifest during such a cycle of the Life-powers self-expression.

Again, Binah is called the Sphere of Saturn. In esoteric astrology, the contractile, limiting power is called Saturn. Every appearance of special, particularized manifestation necessitates limits of quantity, quality, mass, form, etc.. Note in this connection, that the birth of living creatures results from contraction of the womb which carries the body during gestation.

Also to Binah is attributed Neshamah, the Divine Breath. Qabalists say that no matter how gravely a human being sins, this Neshama is never involved. It is the highest aspect of Soul, the seat of the Divine Life's intuitive knowledge of all that it is, and of all that it must inevitably bring into manifestation because of what it knows itself to be. In man, Neshama is the source of intuitive knowledge and spiritual truth. It is also the supreme source of guidance in the progress of man toward mastery. (See Note 'B')  
page 5

As we have seen, these three Sephiroth: Kether, Chokmah and Binah, constitute the Supernal, or Divine, Triad. Eternal, changeless, without beginning or end, this Divine Triad is the core of Reality behind and within every manifestation of the One Life. Whatever is real in human personality is actually a direct expression of the One, Living Light. There is no separate individuality. Neither is there any separate personality. All are related, one to another. All are aspects of the One.

Brothers & Sisters: every device your ingenuity can suggest should be employed to intensify your awareness that the Supernal Triad has always been, is now, and will always be the innermost reality of your being. Understanding this, and knowing it, will place you in a privileged position to turn the pages of the Book of Man.

In addition to the meditation already given, kindly turn to Genesis, Chapter 1 vrs 27 - - "So God created man in his own image, in the image of God created he him; male and female created he them." Meditate on this my Brothers & Sisters, reflect on the Divine Man, ADAM QADMON as above the polarities at the Head, yet with two feet on the Earth; which helps us to understand the foregoing verse from Genesis. Then let us return to pondering the self-and-object relationship again. con'd.....

con'd

(M.L. - Go over the lecture and have the brethren map the names and various attributions of the three Sephiroth.)

Sephiroth 1 - 2 & 3 = the Martinist World of God. Deity.

Sephiroth 4 through 9 = the Martinist World of Nature.

Sephiroth 10 = the Martinist World of Man.

Have the brethren chart this also.

#### QUESTIONS:

① In the light of the T. O. L. where do the brethren consider the Father to be in the phrase: "Our Father who art in heaven."?

and -

② The Father abiding in me, he doeth the works - what does this mean?

Is the Father who is in heaven the same Father who does the works?

Does Father and God refer to the same thing?

It is a continual surprise and illumination to discover the extraordinary significance of the hints contained in the tables of correspondences, and the manner in which they lead the mind on from concept to concept when pondered upon. The First Sephirah is called the Crown, be it noted, not the head. Now the Crown is something superimposed upon the head, and this gives us a clear hint that Kether is of our cosmos, but not in it. We also find its microcosmic correspondence in the Thousand-petalled Lotus, the Sahamsara Chakra, which is in the aura immediately above the head. This, I think, teaches us clearly that the innermost spiritual essence of anything, whether man or world, is never in actual manifestation, but is always the underlying, behind-standing basis or root whence all springs, belonging in fact to a different dimension, a different order of being. It is this concept of the different types of existence which is fundamental to esoteric philosophy, and must always be borne in mind when considering the invisible kingdoms of the magician, or operative occultist.

NOTE 'a'  
from Mystical Qabalah  
by Dion Fortune Page 111

③ Where is Kether in the Universe? (SEE IMMEDIATELY ABOVE)

④ Where is Kether in the individual? (JUST ABOVE OUR HEAD)

⑤ Is there any scriptural reference to Kether (Crown) or to the Sephiroth in the body? (ISAIAH 61:10) "My soul shall rejoice in the Lord, for he hath clothed me with the ROBE OF SALVATION and with the GARMENT OF JOY hath covered me. He hath set a CROWN upon my head, like unto a bridegroom and as a bride hath he adorned me with JEWELS" Here the spiritual body in different stages of activation are

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The soul is comprised of three grades: the *Nefesh*, the gross element which bears all the instincts & bodily cravings; the *Ruah*, the grade which contains the moral virtues & the ability to distinguish between good & evil; & the *Neshamah*, the sublimest grade of the trinity which may be properly called the soul. (All three Hebrew terms mean, literally, 'soul'.)

*Neshamah* § The *Neshamah* grade is the highest of all grades & even when it is not consciously realized it rules the course of a man's life. In one place the Kabbalists say that a man may not know the *Neshamah* until he dies, & yet in another they say that the perfect devotee may come to know her. This apparent contradiction seems to mean that the perfect devotee is one who dies in a spiritual sense only, both for himself & the world. For those who do not know this spiritual death, only the natural & common death may bring the *Neshamah* before their eyes.

The *Neshamah*, the highest phase of existence, is in no way bound to the two lower grades. It is beyond sin & judgment & is often identified with the divine *Shekhinah*.

Note 'B'

from Kabbalah by  
Charles Ponce

Pages 202-208



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referred to as the "ROBE OF SALVATION" and "GARMENT OF JOY" and the spiritual organs or centers are called the CROWN and "JEWELS".

#### HAND OUT NOTES FOR STUDENTS "TEN"

If time permits, have one of the brethren read the hand-out.

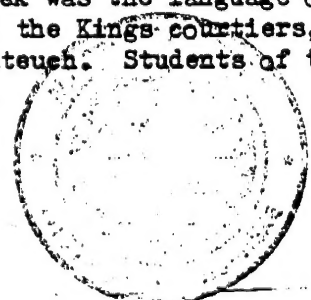
1. Eternity, depicted by the Circle having no beginning or end, is also the Absolute or Primary God of Mysticism, Martinism, Gnosticism, and is sometimes called the Great Unmanifest.
2. Qabalists speak of three stages prior to Manifestation: Immediately prior to Kether (the first point of manifestation) is the Unlimited Light or Ain Soph Aur. This is preceded by All that is Unlimited: Ain Soph. Anterior still is utter non-existence - Ain.
3. Within the Circle of Eternity the First Point manifests, this is Kether (Crown). This is the first Sephirah, the secondary God or Demi-Urge, or Manifested God, which at once emanates nine more Sephiroth.
4. With manifestation there occur Four Realms between the Point and the Circle. These are:  
 Atziluth or the Realm of Emanation.  
 Briah " " " " Creation.  
 Ietzirah " " " " Formation.  
 Assiah " " " " Action.
5. The Ten Holy Sephiroth are thus emanated in Atziluth, then reflected without form in Briah, to shine like globes of light in Ietzirah and provide forces and forms of action and reaction in Assiah.
6. Kether is dominant in the Realm of Assiah. Chokmah and Binah are most effective in the Realm of Briah. These create the Supernal Triangle of the Tree of Life and are thus equivalent to the Martinist "World of God."
7. The next six Sephiroth correspond to the Six Days of Creation and the World of Nature in Martinism. They are most operative in the Realm of Ietzirah.
8. Finally, individual, microcosmic man is in Assiah, at the foot of the Tree, represented by the Sephirah Malkuth, or Kingdom, the Tenth Sephirah. From this, the Seventh Day of Rest, he commences the Path of Return.
9. Man must reintegrate the Ten as he rises up the Central Pillar through the Four Realms. Individual Karma must first be equilibrated. Then he shares in the Collective Reintegration of the Divine Man, Adam Qadmon, Who as the Secondary God of our Ven. Masters, ultimately passes beyond both Life and Death.
10. Kether in Atziluth is the focal point of origin in Ain Soph Aur. (Revise previous notes and articles for details). It is the beginning of Adam Qadmon, Archetypal Man, the Macrocosm.
11. Individual man, the microcosm, at the foot of the Tree of Life, Malkuth in Assiah, begins his Path of Return by observing the Book of Nature and learning to orient himself midway between the apparent opposites of everyday life. (Refer to your notes if the opposites are not well memorised. This also applies to the five pages of the Book of Nature.)
12. Moses of Cordova wrote: "The first three Sephiroth: Crown, Wisdom, Intellect, ought to be considered as the sole and same thing. The first represents GNOSIS; the second That which Knows; and the third, That by Which It is Known. The Knowledge of the Creator is not that of the creatures; on the contrary, the Creator is Itself wholly at the same time, Knowledge, That Which Knows, and That Which is Known." From this and our studies, we acquire the idea that there is an eternal state of Divine Man which we as individuals cannot comprehend. However, by treading the Path of Return to the First Estate, we may reach the Gnosis wherein the phenomenal world of our five senses is transcended and "We" can say, just as Moses of Isreal cognised the words, "I AM THAT (real) I AM."
13. This re-uniting with our Principle, as Saint-Martin called it, can occur in brief, minor ways in this Realm of Assiah. All the elements of our being must be brought into harmony before we can ascend the Central Pillar of Equilibrium through all Realms. We may here understand, albeit only mentally, the words of the Master



Jesus (Ieschouah): "I and my Father are One." This is the Christhood or Salvation.

14. The Pillar on the Right, objectively is called 'Mercy', the sense of which is "Grace" or unlimited power. The Pillar on the Left is called 'Severity' which in a cosmological sense suggests the beginning of opposition which is necessary for manifestation.
15. The three 'mother letters' are Aleph, Mem, Shin; symbolising Alchemical Air, Water, Fire, respectively. The fourth element, Earth or Adam, is acted upon, by and through these three. In early Mediterranean civilization there were only three seasons, those of dryness, wetness and heat; thus showing how the mystical symbolism was drawn from Nature. The correspondences in the personality are: Air with mental processes; Water with feelings; and Fire with the Spiritual Transmutation or Cosmic Christ. Hence, Yod - He - Vau - He becomes Yod-He-Shin-Vau-He or Ieschouah, the Way of Return or Middle Way, on the Central Pillar. The missing Sephirah, Daath, is Gnosis for Man while still (seemingly) incarnated. Ponder this.
16. The seven double letters (see your notes) stand for the mundane opposites which have their effect in the Realms of Briah and Ietzirah as well as in Assiah. They are also explicable by the seven traditional planets of esoteric astrology. Esoteric Astrology works with (a) a state of matter (b) a mode of motion, and (c) a co-ordinated consciousness arising therefrom. This is a separate study but it has many points of contact with the Qabala. The time and place of incarnation read by the 'Cosmic Clock' indicate the individual destiny.
17. The twelve simple letters correspond to the twelve signs of the Zodiac which, like the Ten Holy Sephiroth, are exterior or interior according to the view taken of this fundamental duality.
18. The last two sections of the Sepher Ietzirah read: "There are 22 letters by which the I AM, Yah the Lord of Hosts, Almighty and Eternal, designed, formed and created by three Sepharim (Numbers, Letters and Sounds) His whole world and formed by them creatures and those that will be formed in time to come. When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon and succeeded in contemplations, the Lord of the Universe appeared to him and called him his friend."
19. Our attention is drawn to the phrase "succeeded in contemplations". This we must do too if we are to know the real I AM which is hidden behind our mental processes. This is the Superior Inconnu in Reality. The reference to the Lord of the Universe appearing is a word picture for the finite mind of the seeker. The Eternal Gnosis excludes "appearances".
20. Correspondences are also noted between the Qabala and the Tarot and have been a subject of Martinist Masters of the past. The 22 Paths linking the 10 Holy Sephiroth, summing up the 32 Paths of Wisdom, are depicted by the 22 Tarot trumps or Major Arcana. The numbers on the cards do not, however, fit the paths given by the corresponding Hebrew letters. The correct order of the cards is said to have been lost. Some of us may care to study this. The 'Fool' in the Tarot pack is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards.
21. The four suits of the Tarot are the four Realms of the Qabala. The King, Queen, Knight and Knave are the terms of Yod, He Vau, He, in their sense of positive, negative, neuter and transition as detailed in "Tarot of the Bohemians" by Papus.
22. In the reign of Ptolemy Philadelphus 285-247 B.C., Greek was the language of the Court and, according to the Epistle of Aristaeas, one of the Kings courtiers, the Torah was translated into Greek and so became the Pentateuch. Students of the Qabala go back to the Hebrew for its special symbolism.

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Greetings O Unknown and Silent Ones !

HAVE NOTES FOR STUDENTS ELEVEN READY.

The oft-quoted phrase "As above, so below" could better be expressed in the present-day words: "As it appears outside, so it is within". The macrocosmic powers depicted by the Ten Sephiroth are also present in the same pattern within Man, the Microcosm. The division of the Tree of Life into three PILLARS is a form of mystic symbolism familiar to all of us. The Pillar headed by Chokmah is usually called the Pillar of Mercy, whilst that headed by Binah is called the Pillar of Severity. This may seem strange when we regard these two columns of Sephiroth as being manily positive and negative respectively. (Please look at your diagram).

The word "mercy" however, at the top of the positive column, is in its prime sense of "grace" or pure benevolence. The "globes" on this pillar are centres of force or motive power at different levels. The word "severity" at the top of the negative column implies restriction or background against which the active forces are turned into "form" or in some way limited in activity. An analogy would be the flight of an arrow, - harmless while in flight but effective upon impact. Sunlight is only effective (whether for good or ill) when it encounters matter. Quoting the Sepher Ietzirah, Chap 2, section 6: "He created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air."

PAUSE AND ELABORATE - - QUESTIONS/COMMENTS

These alignments of Sephiroth on the pillars should be born in mind when studying their individual natures. The middle pillar, sometimes given as white in colour, stands for consciousness which must be the equilibrating Path of the Initiate. Ascending this Pillar, he passes from Malkuth to the sphere of Yesod, which means "Foundation" and is the first step through the Formative Realm which he perceives as "astral" in his present stage of evolution.

This brings us to the question of correspondences with Esoteric Astrology with the Tarot. Before discussing these, let us see what our Sepher Ietzirah says in this association of ideas which are so closely interwoven with the Tradition which in turn represents our Collective subconsciousness. Chapter II, section 1, says: "There are 22 letters, stamina, Three of them, however, are the first elements, fundamentals or mothers; seven double, and twelve simple consonants." These are the original Hebrew letters which also stood for numbers. In Chapter III, section 3, we read: "The three mother letters (Aleph, Mem, Shin) are: air, water, fire." As this evidently has an Alchemical connotation, we may wonder where earth is signified; but reflection brings us back to Adam whose name meant "red earth" and was synonymous with the Egyptian "Atum".

The ancient Hebrew civilisation borrowed much from the earlier Egyptian and it is also important to know that there were only three seasons in that climate, namely: flood-season; hot-season; and cold season; - there being no rain in Egypt. So we can see how early metaphysical thought, profound as it was, made use of familiar phenomena when we read in section 4, "The three mother letters produce in the year, heat, coldness and moistness." (The order here is a bit misleading).

We are told in section 5 that in man, these same three mother letters refer to breast, body and head, in that order. Obviously the breast contains the air, the body the fluids, and the head fire. This last is more in agreement with modern science which reduces cerebral activity to neural currents. Thus Aleph, Mem and Shin are important working tools and it is observed that spiritual exercises actually employ all three according to the particular school: Breathing-exercises, Body-postures, and Mental concentration.

ARE THERE ANY QUESTIONS/COMMENTS?

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The seven double-letters represent, according to the Sepher Ietzirah, Chap IV, section 3: Wisdom-Folly, Wealth-Poverty, Fruitfulness-Childlessness, Life-Death, Freedom-Bondage, Peace-War, Beauty-Ugliness. Likewise the seven double-letters symbolise the dual aspects of the seven traditional planets: Moon, Mars, Sun, Venus, Mercury, Saturn, Jupiter. The letters are B, G, D, K, P, R, Th.

Esoteric Astrology considers three things; namely, a state of matter, a mode of motion, and thirdly a co-ordinated consciousness therefrom. It is also regarded as if the human soul is born into a time and place determined by accumulated karma or composite tendencies brought forward from previous incarnations. The time and place are read in accordance with the Cosmic Clock of Planetary and Zodiacal positions; thus enabling the mystic astrologer to evaluate character and tendencies in this present life. Similarly, the Sephiroth are regarded as functioning not only in the interior world of man but also in the exterior universe of planets and other heavenly bodies. So we give the planets relevant to the Sephiroth as follows: Malkuth-Earth; Yesod-Moon; Hod-Mercury; Netzach-Venus; Tiphereth-Sun; Geburah-Mars; Chesed-Jupiter; Binah-Saturn; Chokmah-Zodiac.

Now that we have mentioned the Zodiac, the student may rightly expect the twelve simple letters of the Hebrew alphabet to stand for these twelve signs. We are giving the letters in modern script for simplicity here, but the student may follow the Hebrew from any book on the Qabala. The correspondences are: H, V, Z, Ch, T, I, L, N, S, O, Tz, Q. The signs of the Zodiac are then in the usual order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. Other correspondences will not be given here because a full appreciation of the possibilities of the Qabala is not required of every Martinist. Each member is nevertheless expected to have a broad outline since this has a practical value to him and moreover provides common ground with other esoteric Orders in due time.

#### ELABORATION — COMMENTS — QUESTIONS — DISCUSSION

(The Sephiroth have a macrocosmic and a microcosmic application. In the microcosm, i.e. man, the Sephiroth in one sense may be assigned to the psychic centers or "chakras" in the body. The correspondences will be dealt with at another time.)

Does any brother or sister have any thoughts to share on the stones and the houses from the Sepher Ietzirah, on which you were asked to meditate?

Let us continue Brothers & Sisters - -

Those of you who have had some experience of the Qabala before becoming fully-qualified Martinists may think that this series of lessons is rather too simple. Certainly, many of the correspondences have been left out so that beginners will not be fogged by too much information before they can assimilate it. Nor will they be put off by the idea that only a highly educated person can hope to understand it. The Qabala contains much that is fascinating and of real meditative value, but each has to find what is best suited to his or her own personality. For this reason our presentation gives brief indications of the associated symbolism of Numerology, Esoteric Astrology, Comparative Religion and the Tarot.

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The mystical student often hears of the 32 Paths of Wisdom. These are the 10 Holy Sephiroth, which are both cosmic foci and psychic powers, and the 22 Paths linking them on the Tree of Life. The Sephiroth are in a sense objective, since they are externalized powers in thought at least, whereas the 22 Paths between them are subjective and are a mode of applying oneself to these 10 Spheres. There is a method of "treading" these Paths called "Pathworking" which is a technique that all occult students concern themselves with and this will occupy our attention in due time. The 22 letters of the Hebrew alphabet are used as pointers and as numbers for these Paths, as also is the Tarot pack of cards which are replete with mystical and occult symbols.

Let us pause and note that there are in existence many different packs or decks of Tarot cards, each deck having its own history. The symbolism is not the same on all decks, however the pack is composed of 22 "trumps" called Major Arcana and 56 other cards called the Lesser Arcana. Why these are called the "lesser" is hard to fathom because they have to do with the most recondite mysteries of the Holy Qabala. These minor trumps are divided into four suits of 14 cards each. The suit of Wands corresponds to the element of fire and to the Realm of Atziluth, the Archetypal World. The suit of Cups is representative of the element water and to Briah, the Creative World. The suit of Swords corresponds to the element of air and to Ietzirah, the Formative World and the suit of Pentacles symbolises the element earth and represents Assiah, the Realm of Action.

Because some aspects of the Qabala and the Tarot are technical and complex we are, as you know, making certain important information available in the notes you are receiving. In this way the information can be studied and assimilated much easier and you can then share your understandings during our discussions.

Regarding the 22 Paths represented by the 22 Major Arcana cards, both of our Ven. M. Louis-Claude de Saint-Martin and Papus made a study of this absorbing subject. Papus' book Tarot of the Bohemians (Gypsies) has been translated and is available in English. Those interested can follow this subject in this book and in the others mentioned in the notes.

A Diagram of the Tree of Life with the Paths and Tarot assignments will be given you in the notes shortly. I should mention that there is some uncertainty among scholars regarding some of the Tarot cards and particular Paths. The "Fool" in the Tarot is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards. Some of us may care to study this.

#### PAUSE FOR QUESTIONS — COMMENTS — ELABORATION

Our examination of the principle features of the Qabala, in the light of the Tree of Sephiroth, has shown us the "Decade out of Nothing" emanating in the highest Realm, the Realm of Atziluth, and shining with diminishing purity in the other three Realms. We have observed the alignment of the Spheres or Pillars which, as we learnt in our Heptad Works, continue as Astral Pillars as far as duality exists.

We have noticed the arrangement of the Sephiroth as three triangles, the first, with the point up, being the Supernal Triangle of special symbolic significance.

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These Holy Sephiroth head the three "colossal pillars" which "preside to support and adorn the Temple we are erecting to the Glory of the Sovereign Architect of the Universe." These are referred to as Wisdom, Strength and Beauty in our rituals - - - and among Freemasons the description is: "Wisdom to contrive, Strength to support, Beauty to adorn, the Temple not made with hands." \* - -

Some students of the Qabala place the first three Sephiroth in the Realm of Atziluth, and place Wisdom, Strength and Beauty, - Sephiroth 4, 5 & 6 in the Realm of Briah, or Creation. As mentioned earlier, Mercy, Sephirah 4, is a form of grace from higher Wisdom, hence we could regard the center triangle of the Tree of Life as the special plan of the Creative Temple. (Mercy, #4, drawing from Wisdom, #2, immediately above.)

Giving our attention now to the lowest triangle formed by Victory, Glory and Foundation - Sephiroth 7, 8 & 9 - these relate most easily to the Realm of Ietzirah, according to this system of classification. Please follow on your diagram. These spheres represent aspects of the personality, - Netzach or Victory, Sephirah 7, is connected with Nature forces; Hod or Glory, Sephirah 8 with Occult knowledge; and Yesod or Foundation, Sephirah 9 with Psychic phenomena. ALL THREE GO TOGETHER. (Pause and make sure the brethren chart this).

In cosmo-genesis, these two last triangles, the two with their points down, are the six active days of creation. In reintegration or the Path of Return, the Initiate learns to hold all his faculties in equilibrium. Also, Tiphareth is the Sun-Center of the Tree, and the place of the Incarnate Christ where Man completes his evolution in each Realm. Not only is each Sephirah a modified copy of Kether, but Tiphareth is Kether made Man - - and at the same time Malkuth, or man of Earth raised to Christ Consciousness. Here we have the symbol of the Son of Man. This is the letter Shin. (I-H-V-H - Manifested by the addition of Shin)

( GO OVER THIS PARAGRAPH, ELABORATE; DO THE BRETHREN WISH TO MAKE ANY NOTES?  
( PLEASE USE THE PAGES PROVIDED AT THE END OF THIS LESSON FOR NOTES, JOT DOWN )  
( YOUR INSIGHTS THERE FOR THE BENEFIT OF MASTERS THAT FOLLOW AFTER YOU. )

Bearing in mind that the 10th Sephira, is Malkuth, Kingdom, it will be of interest to recall the doxology of the "Lord's Prayer" which says: "for Thine is the Kingdom, the Power and the Glory." - - We shall leave this seemingly odd triad to each brother & sister for meditation.

We shall close this lesson by quoting the last two sections of the Sepher Ietzirah:

"There are 22 letters by which the I AM, Yah the Lord of Hosts, Almighty and Eternal, designed, formed and created by three Sepharim (i.e. Numbers, Letters and Sounds) His whole world, and formed by them creatures and those that will be formed in time to come.

"When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon and succeeded in contemplations, the Lord of the Universe appeared to him and called him his friend...."

DOES ANY BROTHER WISH ANY PART REPEATED?  
ANY QUESTIONS/COMMENTS?

\* We refer to these three  
Sephira in our Rituals  
as W-S-B - but on the TOL  
W-S-B are #2, 4, 5 and 6.  
EXPLAIN THIS.

HAND OUT NOTES FOR STUDENTS "ELEVEN - if time permits have one of the brethren read the hand-out.

Inform the brethren that beginning at the next conventicle we will commence with the study of the History of our Order. This will be in addition to the regular lecture.



The 10 Spheres or Sephiroth on the Tree of Life are linked by 22 "Paths" sometimes called Keys or Doorways. The 10 Spheres may also be thought of as pools or reservoirs of influence, acting as termini for the beginning or ending of each Path. "Pathworking" is a term used for entering or travelling the Paths. Pathworking is a journey into your own mind.

Like all mandalas, the T. O. L. is a tool to be employed by man. When used properly it can give a deeper understanding of ourselves and self-knowledge is one of the greatest quests of mankind. The motive of pathworking should therefore be for the acquisition of knowledge, especially of self-knowledge.

This mention of motive is raised early because there is a potential danger in pathworking. This danger has to do with one of the problems that may arise. This problem is: facination. A whole new world opens up when you pass through a Doorway into the Astral. You have a natural tendency to explore it as fully as you can. It is big enough to bring you novelty on every trip.

Because your interest can easily get out of control you may tend to yield to the temptation to continually wander on the Astral Plane. You do not have to sit at home in your favourite arm chair to take a trip into the Astral. After the technique has been mastered you can enter it in the midst of the noisiest marketplace. While your attention is fixed there, physical plane function is in abeyance. Therefore you must rigidly control your interest or you may tend to take an Astral trip while at work, or standing at the bus stop. Your friends will notice the result before you do....they will say you have become moody or dreamy.....and they will be right. At best there will be a decline in your efficiency. At worse you'll get knocked down by a truck.

It is because of this that in the past, occult schools have kept the knowledge of Pathworkings a closely guarded secret. Only those who had proved their ability to cope with the temptations of the inner levels of illusion were trained in its use. The traditional door that was kept tightly closed to the profane world is now being eased-open, just a little, and some of the techniques of the acquisition of self-knowledge and inner perception is being made available to those who need only the habit of self-discipline to be successful.

ASTRAL JOURNEYS SHOULD BE STRICTLY LIMITED AND CLEARLY DEFINED. IF YOU TRAIN YOURSELF IN GOOD HABITS FROM THE BEGINNING THE CHANCE OF TROUBLE IS GREATLY REDUCED.

The most common form of Astral operation is the day-dream. Your immediate thoughts are brought alive, as a playwright's words come alive on a stage. You see thoughts as pictures, rather than hearing them as words. And you have a more or less conscious control of what is going on. As you travel further into the Astral however, control becomes less secure. Unconscious forces shape the environment. Symbols take on a life of their own. At the same time the Self gradually loses touch with the physical world and awareness becomes increasingly confined to the Astral.

Once awareness of the physical is lost, the inner landscape takes on reality tone and becomes environment in every sense of the word. The most familiar example of this is dreaming. Dreams are a function of the Astral Plane. Their chaotic nature springs from the fact that discrimination and control are usually relaxed in sleep. The unconscious forces are allowed full play. Illogical associations produce illogical dramas. The techniques of Pathworking via the Major Arcana AND the penetration of the Unconscious through Qabalistic meditations will be given in due time.

You will notice in the above that the words 'Astral' and 'mind' have been used synonymously. Eliphas Levi, writing in his History of Magic, said: " The composite



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form of the sphinx also represents by hieroglyphical analogy the four properties of the universal agent, that is to say, the Astral Light - dissolving, coagulating, heating and cooling. These four properties, directed by the will of man, can modify all phases of Nature, producing life or death, health or disease, love or hatred, wealth even or poverty, in accordance with the given impulsion."

Many people have read this paragraph, and similar ones, almost all their lives and have been unable to find out what it meant. Occult grimoires are full of references to the Astral Plane or "Astral Light" as Eliphas Levi calls it, - but lucid definitions are hard to find.

The mystic is concerned with absorbing himself in God and for this reason occult work is generally seen by him as a diversion from spiritual development. For the magician, however, the Astral Plane holds many rewards. On it he will find the visions of Time Past and Time to Come. On it he will find the gods and the demons, the sylphs and the salamanders, the archangels and the elementals. On it he will find the secret of power, the key -- as Levi intimates -- to the production of miraculous effects on the physical plane. All this and more..... provided he can reach the Astral Plane itself.

Where or what is the Astral Plane? There are different descriptions for it. Some think it to be a place. Others do not consider it to be a "place" in the strict usage of this word, - one reason why Levi used the term Astral Light. Many modern occultists consider the definition of "Astral Plane" to be an old term for: the realm of visual imagination. It can also be said to be a level of the mind.

Whether you wish to consider it to be the realm of imagination, or a level of the mind, one thing is certain: it is REAL. Your psyche exists as a fact of life, it can't be measured by physical instruments any more than the physical world can be measured by psychological techniques ... but it is there. You are aware of it and you are influenced by it. Similarly the inner level is REAL by any reasonable definition.

It is the extent of the influence of the psyche that makes it so important. Its forces can produce an ulcer, or, channeled into enthusiasm for work, produce money in the bank. But these things are too familiar to be impressive. The picture becomes more dramatic when you consider the rise of Hitler - - - an insignificant, poorly-educated little man who was dominated by inner forces. They drove him to take over most of Europe. Forces powerful enough to produce such effects deserve respect.

Energy is the key word of the psyche. It is on the Astral Plane that these energies take on form. The transformation may mean a decrease or an increase of power. This is something to be remembered.

READ THE QUOTATION ABOVE FROM ELIPHAS LEVI SEVERAL TIMES AND THINK ABOUT IT.

Question: WHAT and/or WHERE is the Astral Plane?

Write down your own answer:

Question: What do you understand from the quotation above (para. 1) from Eliphas Levi?

Write down your own answer:





Greetings O Unknown & Silent Ones!

HAVE READY FOR HAND OUT NOTES "TWELVE"

We shall not say much more about the Taort at this time as it is a full study in its own right. However, it may interest you to know that Papus, in his book that we have so often referred to, gives extensive explanations, drawing from earlier writers, of all the cards. So far we have not spoken of the King, Queen, Knight or Knave of each suit. These are another illustration of the Yod-He-Vo-He principle, which Papus uses fundamentally to mean Positive, Negative, Neuter and Transition terms. Just as we noticed in our outline of Numerology, the numerals 1, 2, 3, 4, add and reduce to one, so if we take the number 4 to start or initiate a new cycle, then 4, 5, 6, 7, will reduce to 4. Yet again, taking the transitional term 7 and continuing with 8, 9, 10, we also return to 7. Hence the King of each suit is the Initiating power, the Queen is the receiving channel, whilst the Knight is the Equilibrator or Initiate. When he comes to the end of his cycle, the fourth term, the Knave, represents the passing into another field of activity; .... so the Knave is not popular!!! The four suits, as mentioned already, stand for the four Realms of the Qabala, which brings us to the end of this section of our study.

Well do we know the phrase, "...manifested by the addition of SHIN..." When the Initiate has completed his work, when he has obeyed, when he has kept Silent — or in other words achieved Cosmic Communion which cannot be revealed to another, then the FIFTH ESSENCE or Quintessence has manifested. This is the Christ Power. This gives the former Initiate the title of Christ or Union with Christ Consciousness. This is the manner of YOD HE SHIN VO HE, which is the Hebrew spelling of IESCHOVAH, or in Greek — IESOUS. We begin to see why the disciples of the Master Jesus addressed him by this profound title. It is at this stage of human evolution that the human personality becomes Divine and incarnates no more in this world. This is the Divine Harmony of the mystic number 8. It is of symbolic note that the first number 4 seems to spell transition from the Real of Assiah to Ietzirah — or from Pentacles to the Sword which keeps us out of Eden; whilst the second "Death" which the Saviour of the Christian Initiates conquered, the second four making up eight, takes us to the Realm of Briah, the suit of Cups or Chalice, — the Superior Astral Realm.

In conclusion, as some members may wonder at the peculiar accent on the Hebrew Language, let us examine for a few moments the development of the language for interpreting the visions and mystic attainments of the ancient Occult Masters. We are only concerned with the spiritual IS-RA-EL which is older than the Jewish people, but we must freely recognise that these people have had the privilege of preserving the Tradition, although few among them realise its proper value; — indeed few folk anywhere know it.

Those who can obtain a copy of the book "The Great Initiates" by Edouard Shure, who was understood to be a martinist, will find a very fine account of Moses who had the advantage of the Egyptian learning when he achieved the Christ Consciousness and was able to define his experience as set out in the first five books of the Bible. However, the pre-Canaanite language of his day, which became in time classical Hebrew, ceased to be the vernacular idiom during the Babylonian captivity, when Aramaic developed. The Semitic peoples, said to be descendants of Shem, son of Noah, included the Babylonian, Ethiopic, and Arabian branches.

By the 5th Century B.C., Aramaic was the common language and the scriptures were read out first in Hebrew as the sacred or original tongue, — then uttered in Aramaic. (See Nehemiah 8:8, where this interpretation is mentioned.)

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At this period a Jewish military colony was in Egypt (by arrangement between the Pharaoh and the King of Judah, — the Kingdom of Israel having been overthrown) where Aramaic was their spoken and written language. In the reign of Ptolemy Philadelphus 285-247 B.C., Greek was the language of the Court and according to the Epistle of Aristeas, one of the king's courtiers, the Torah was translated into Greek and so became the Pentateuch. Thus we see how students of the Sacred Mysteries needed to go back to the Hebrew for its SYMBOLISM.

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With the explanations and teachings we have been privileged to receive, the time has come, Brothers & Sisters, for us to pursue more earnestly, the practical aspect of our work as Martinists. Beginning at our next Conventicle therefore, we will carry on with a practice begun in our earlier degrees in which particular symbols associated with the Tree of Life and the Qabala will be used.

One fact, supremely important to the Martinist, especially to the Unknown Superior, must be focused on and emphasized. It is that, on the basis of the correspondences made evident between the visible and the invisible worlds, the Pillars of Opposition which the Sepher Ietzirah names as the antitheses of life must have their prototype in the Emyrean World. In other words, we must expect to find in the Emyrean, those pillars of opposition similar to those which challenge us in the realm of the visible.

Since we know the Emyrean to be outside the limits of the visible and tangible, we have defined it as invisible and intangible. Likewise, since it is outside the range of conscious faculties, it must be defined as the unconscious.

Dreams are the means of entering the unconscious world — dreams and meditation. In this manner then, one may meet the Astral Pillars of Opposition and harmonise them. Dreams, therefore, are important. But, as said before, we are interested only in those dreams which reach that depth or height of the unconscious where the astral prototype of our earthly Pillars of Opposition present themselves.

Until our next meeting I am therefore asking all Brethren to prepare for the work to come by carrying out during the interim, this exercise which was given you in the Mystic Degree: Sit quietly and passively with the eyes closed. Turn the gaze inward and focus your attention on the nape of the neck. After a few moments ask mentally that you may reach the level in the unconscious which is your particular goal. Close your meditation with a prayer of gratitude that Omneity has you always in its care. This exercise can be done at any time during the day as a meditation. It is also recommended for use just before you get ready to retire for sleep.

In the weeks to come, we shall cover in our study of the "Book of Man" the Astral Pillars, as we did their earthly counterpart so that, step by step, we may attune ourselves and bridge the gap between ourselves and the regions in the unconscious that must be successfully passed on our journey upward.

#### MYSTIC MONITOR

Interrogate the Brethren on Questions 6 - 13

WHAT ABOUT THE "SELF-STUDY" ASPECT OF OUR WORK?

WHAT ABOUT EXERCISE "C" - SINGLE AWARENESS? - - - HAS ANY BROTHER DISCOVERED THE VALUE OF THIS EXERCISE YET?

HAND OUT NOTES "TWELVE" - HAVE A BROTHER READ THEM.

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In "Notes for Students Eleven" handed out last week, the following two questions were asked:

What and/or where is the Astral Plane?

What do you understand from the quotation from Eliphas Levi (para 1, page 2) "Notes Eleven"?

The students were asked to write down (in the space provided at the bottom of the hand-out) the answers to these two questions..... as the brethren to share their answers.

After this section is closed, proceed with the start of the History of our Order beginning on the next page. The members will find the History of our Order very interesting and it should give them a sense of pride as they realize what a noble tradition they belong to and the need to preserve and transmit it.

Suggest that they set aside a section of their note book for important details.

Inform the brethren that at the next conventicle they will be questioned on points covered in the hand-outs nos. 1 - 3 and they should therefore spend the interim in revision.



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" It is on the Astral that these energies take on form. "

Facination is not the only danger of Astral exercises. Anyone with experience of mental illness knows the strength of psychic forces. On some levels of the Astral these forces are met head on. The effect on an unprepared personality can be staggering. Dream deaths have actually been recorded in the Philippines.

With dangers like this, you might now ask why anyone should venture deep into the Astral at all. You will find part of the answer in Hunt's famous answer to "Why climb mountains?" The answer: Because they are there to be climbed. You will find another part in Jung's writings about the creative imagination. This is a technique strikingly similar to some forms of Astral Working and one which leads to very considerable psychological benefits. And you will find a further part of the answer in the quotation from Eliphas Levi. Re-read that quote again (NOTES FOR STUDENTS "ELEVEN", PAGE TWO, PARA. ONE).

"Pathworking" is a fairly new term for what used to be called "scrying in the spirit", an old term and one not all that accurate. It is a subjective experience that brings into play a unique talent belonging only to mankind: The ability to project the mind-self into a series of situations, landscapes and events that can either be run on a mental screen and watched like a film, or, once the mind has been trained, experienced as a participant with full sensory perception.

The first method is used unconsciously by eight-tenths of the population when they daydream or fantasize. Everyone uses it every day to prepare themselves for both pleasant and unpleasant encounters. If you have a dental appointment you will probably endure the experience many times before you get to the door of the surgery. We mentally rehearse an important interview ahead of time in order to feel able to cope with any crisis that might arise. We use it to relive events that were exciting or pleasurable. A youngster's first kiss or first date will be run over many times on their mental screen. A wedding or graduation becomes a mental video tape that may be repeated as we wish. In fact: a small but efficient time machine is built into every human being.

Of the remaining two-tenths, one will use this ability to daydream with purpose. They may have discovered by accident or through some form of teaching, that the mind can be programmed for success (or failure) by the simple means of a constantly repeated daydream, fuelled by their emotional need. This is the basis of every 'You too can be a Success' book. But few have the patience to persist, expecting results within hours. Fewer still can overcome the vice of inertia and call up the emotion without which the whole thing is a non-starter.

The remaining one-tenth will be those trained in occult methods and able to use this talent to its fullest extent.

"It is on the Astral that these energies take on form." If you run into something nasty on the Astral, it is because it already exists in your mind. The Astral plane does nothing more than give it form. If during an Astral trip you come across an unpleasant apparition, remember that its FORM is pure imagination, but the FORCE behind is real enough on the mental level.

It is this fact that underlies all magical instruction about purity of motive, emotional control and self-awareness. The Mystic who has achieved perfect self-control can venture freely on the Astral. The Saint, who has spent years purifying his soul will meet no dangers there. Fortunately very few of us carry the seeds of serious psychosis. But if they are there, in your mind, they will flower during Astral experiments.

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Consequently, it is best to give yourself a really searching self-examination before experiments are attempted. Those who have been conscientiously using the symbols and exercises given ever since the opening of the Works and who are striving to eliminate from themselves all forms of negativity, will be well prepared for Pathworking. Anyone who has any doubts should undergo full psycho-analysis, preferably with a Jungian psychiatrist. The drawback here is usually time and money, but at least you can be sure of the results.

If this course is out of the question the alternative is to make up a Magic Mirror: Take a notebook and divide each page into two columns. Head one of these with the words - Fortunate Mirror - and the other with - Unfortunate Mirror - . EACH DAY make at least one entry under each heading. Under Unfortunate should go all those negative characteristics you notice in yourself. Arrogance, for instance. Or cowardice. Or envy. Under Fortunate should go all the positive characteristics: loyalty, courage, benevolence, etc.. Observe yourself closely, ruthlessly. Examine your fears and aversions, your emotions and your moods. Discover the reasons for them. And learn to control them. This may be the most difficult job you will ever attempt. It certainly will be the most worthwhile.

THE TESTING TIME WILL COME WHEN YOU ARE CONVINCED BOTH COLUMNS ARE FULL. That is the time to keep working with your mirrors because THIS IS THE TIME YOUR UNCONSCIOUS STRENGTHS AND WEAKNESSES WILL BEGIN TO COME OUT. It is recommended that ALL students make up a Magic Mirror.

Another useful approach to purification is dream analysis. The problem here is how to catch your dream. Again, notebook and pencil are the important tools. Have them at your bedside and note your dreams immediately after awakening.

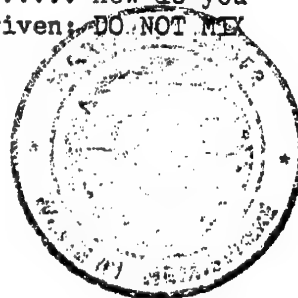
There is, unfortunately, no substitute for immediate action. The notes should be made the VERY FIRST THING you do after waking. They must be made BEFORE getting out of bed, even before rubbing the sleep from your eyes or stretching your body. This calls for considerable will-power, BUT THERE IS NO OTHER WAY!

Dreams evaporate within seconds. Scientists are convinced we have numerous dreams every night. We remember perhaps one or two a week. You have already been given the method of stimulating true dreaming. USE IT.

Having caught your dreams, don't waste time looking them up in pseudo-occult books about interpretation. Your dream is your own. Only YOU can see the meaning in it. Even an experienced psychologist can only point the way towards this. Examine the dream situations and ask yourself what they mean TO YOU. Ask yourself: "WHY DID I HAVE THIS DREAM?" Give your intuition full play. And face up to the results.

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A timely reminder: The Sepher Ietzirah is the oldest of the Qabalistic writings. The Qabala, as based on the Zohar, was a later development. The student is warned against trying to make easy comparisons between two systems which may not be compatible. The Ietziratic and Zoharic Qabalas offer two different views of the same truth.....it has already been pointed out: the scientific splitting of white light with a prism reveals seven colours, but the practical splitting is into three colours as used in colour television and printing..... How do you reconcile the seven with the three? Again the warning is given: DO NOT MIX IETZIRATIC IDEAS WITH ZOHARIC!





ORDRE MARTINISTE  
SUPERIOR DEGREE



CONVENTICLE 24

Greetings O Unknown and Silent Ones :

HAVE READY: NOTES "THIRTEEN"

It has perhaps been sufficiently emphasized that to the ancients, the solar universe consisted of three worlds. In the Associate Degree we considered the Elemental World, in the Mystic Degree we considered the seven pairs of opposites which are associated with the seven planets of the World of Orbs, now, as Unknown Superiors we are to work at learning about the Empyrean World. As we have seen, these three worlds were suggested to the Hebrew mystics by their alphabet with its three mother letters, its seven double letters and its twelve simple ones. We have also learnt that the Hebrews were able to express all knowledge and philosophy mystically by reference to their alphabet. We shall see that a very definite correspondence exists between the system of the Hebrew Qabala and the Choirs of the Empyrean World as set forth by Dionysius.

Let us remember that the Sepher Ietzirah has stated Omneity created all by number and letter, constituting 32 mysterious paths of wisdom -- the 22 letters of the alphabet and the 10 numbers spoken of as "a decade out of Nothing." It is this "decade out of Nothing" which forms the pattern of creation as it is set forth in Genesis -- and it is also this decade which makes up the 10 leaves of the "Book of Man" of Martinism.

At this time I would like all Brethren to place the chart of the Tree of Life before them and to mark a circle exactly between the Spheres No. 1 and No. 6. (AFTER THIS HAS BEEN DONE, CONTINUE): (DRAW IN CIRCLE USING DOTTED LINES).

The name given to each Sephira was capable of many interpretations (as we have seen), but it was intended to describe some particular aspect or attribute of Omneity. These represented certain qualities on the path of man's return that were necessary for him to make his own again -- in order to be worthy of re-entrance into Omneity's realm. This sphere that you have just placed on your chart occupies the position of the invisible Sephira Daath which means KNOWLEDGE. This Sephira is on the center or Equilibrating Pillar which the Initiate must complete for himself. The point you have indicated by the circle you have drawn suggests the area of our individual consciousness to be awakened by our meditation on the nape of the neck.

This simple yet impressive figure known as the Tree of Life was sufficient to carry the teaching of our ancient instructors regarding man and his effort to return to the realm of Omneity, -- and we shall find it sufficient for us. Man seemingly is in exile at the farthest removed point from Omneity; yet, by acquainting himself, step by step, with each of these ten attributes of Omneity, and letting that acquaintance expand to full knowledge and acceptance, he can shorten his period of exile and at the same time occupy himself creditably as an Agent of Omneity.

It would seem, perhaps, that we should concern ourselves first with the place where we are, which we may call the farthest outpost since our building must start here; but since we must know our goal, we give our first attention to the highest, which is the first leaf of the "Book of Man". It will be well for each of us to make several diagrams of the Tree of Life and then fill in the information regarding each Sephirah as it is unfolded through study, meditation and experience.

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In his book "Of Errors and Truth" our venerated master Saint-Martin writes: "In its first page, the Book of Man discusses the principles from which emanated all the other centers of creation."

We understand from this that the original point or primitive cause, the base of all that is created, the vibratory essence which has always existed, without beginning or end, God, the Absolute, the Supreme Creator, the Eternal, from His creative power proceeded all the wonders of creation; His will, His great desire took form and expansion from Himself in diversity, until the universe was created, as He so desired.

This first page the Qabalists called Kether, or Crown. It is Unity. It is that which is above all since it is the Source from which everything comes. It is so far above man's consciousness that its brilliance seems blinding. It is a whirling circle of light. It is equilibrium, androgenous (Male & Female), pure existence. It is the head of Adam Qadmon. It contains all that has been, is, and is to be. It is chaos, yet it manifests in order. It is the place of unity wherein fire, water, air and earth find their origin and are one. Description has well-nigh exhausted itself in the attempt to make it understandable. If we tried to represent it as a portrait of a man, we could not do so except perhaps by likening it to a bearded profile in which as much was turned away from us and hidden as was made visible. The Qabalists named it Kether, but they also called it the Concealed of the Concealed, the Most High, the Vast Countenance, the Head which is not, Existence of Existences, and the Point within the Circle. The Bible refers to it as the Ancient of Days and the Amen. The Zohar spoke of it as Most Mysterious and Recondite King and gave it the name Eheyeh (Eh-hay-yeh-eh).

All of the names are only the attempts of man to express to himself the nature of something which is and yet is not so far as his feeble abilities are capable of comprehending. - - - But as the English poet, Robert Browning, so beautifully and truly said: "Aman's reach should exceed his grasp or what's a Heaven for?"

The position of all these terms is indicated by the capstone of the pyramid which man is attempting to build; and so it is right and necessary that he contemplate it in his meditation. For the coming week, it is recommended that the meditation period continue to be devoted to the practice outlined last week. A crown or a point within a circle may be used as a symbol. The one chosen should be carefully drawn on a small card about 4" x 4". With eyes focused on the symbol, address the following invocation to Ommeity, using the name Eheyeh: "O Thou Most Mysterious and Recondite King of all above and below, whose name we call in love Eheyeh, protect us with a ring of light that in Thy light we may know Light. Amen".

After a few moments concentration on the chosen symbol, close the eyes and project the mental image to the nape of the neck. This will seem equivalent to seeing the symbol back of you. After a further time in silent contemplation, close your meditation are retire. Any experience that may come during sleep should be noted in a note-book kept for the purpose under the heading, "First Leaf, 'Book of Man'". Such experiences should not be made the subject of discussion, nor should you ply the Master or others with questions regarding them. All experiences will be for you alone and will be in such a form as to have meaning for you alone. As the practice is continued from week to week with the various Sephiroth or leaves, as we shall call them, what comes during sleep will be found to substantiate, complete and extend the Initiate's understanding in a way not possible otherwise. Unknown Superiors will once more have occasion to prove the worth of practical mysticism as it is set forth in Martinism.

May you ever dwell in the Eternal Light of Divine Wisdom.

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DISPLAY CHART SHOWING THE ILLUSTRATION OF A CROWN AND THE POINT WITHIN THE CIRCLE.

HAVE ALL THE BRETHREN COPIED DOWN THE INVOCATION?

HAVE ALL THE BRETHREN SKETCHED THE SYMBOLS?

DOES EVERYBODY UNDERSTAND HOW TO PROCEED WITH THE MEDITATION?

A NOTE-BOOK MUST BE OBTAINED AND THE PAGE HEADED "FIRST LEAF, BOOK OF MAN" UNDER WHICH ALL EXPERIENCES ARE TO BE RECORDED.

NEITHER IS IN THE ATZILUTHIC WORLD - THE WORLD OF THE ARCHETYPES & ARCHETYPAL IDEAS.

"No amount of reading will give us practical experience. No-one can do our work for us. God helps those who help themselves. Masters can only point the way."

DISTRIBUTE "NOTES FOR STUDENTS - THIRTEEN -"

Questions on "Notes 1 to 3"..... add any further questions you may wish to ask:  
Notes One

- 1 What is Martinism? (para 1.)
- 2 Explain what you understand by 'Initiation'. (para 2).
- 3 To what particular quality did Aristotle attribute the beginning of philosophy? (para 6).
- 4 What are the three phases of Man's realization of Self? (para 9).

Notes Two

- 5 Explain Martinez Pasquales Doctrine of the Fall of Man.
- 6 Who is Adam? (The whole of mankind.)
- 7 How will Adam be reintegrated to His pristine condition? (When each individual cell becomes reintegrated to the Archetype - thus leading to the Universal Reintegration).

Notes Three

- 8 What do you understand by the word "God"?
- 9 Give the name of the Highest God. (The Ain Soph).
- 10 On the Tree of Life, what is the name of the God usually found in the Bible? - -  
- - Give the name and the position on the Tree. (The Hebrews had many Names for God, and each Name referred to a particular aspect of God. Regretably, in most instances, all of the Names are translated simply as "God" in the English Bibles and unless one has recourse to the Hebrew text, one cannot know. However the "God" of the Bible, which is the Creator God, is one of the Supernals - often Elohim, No. 3. Also Jehova, No. 2. Sometimes Eheyeh, No. 1. It was Eheyeh, No. 1 that Moses heard in the burning bush, who said: I am That I am. In addition, the other Names at other Sephiroth are in the original Hebrew text as well - not only the ones in the Supernals. This question is asked mainly to stimulate discussion - and not to supply a definite answer.)  
Ask the brethren to study Mystic Monitor questions 6 - 10 for next conventicle.

## THE SEPHIROTHIC ATTRIBUTIONS

1. The attributions of symbolism assigned to the various Sephiroth are best considered under certain classified headings.

2. At first sight some of the headings and the attributions may appear arbitrary or nonsensical, but this is purely a conscious mind reaction. The Tree of Life speaks to the unconscious mind which has its own lines of reasoning that the conscious mind cannot readily understand. It will be found that after working at the Tree for a time the attributions will fall into place quite naturally without any efforts of conscious memory. And after all, if the Tree is what it is claimed to be, a diagram of the inner structure of man, then this is only what one has a right to expect.

3. It must always be remembered that it is a *Tree of Life* and not a Framework of Mentality. Mere mental juggling with symbolism will lead nowhere, it has to be made a part of one by meditation, contemplation, prayer, or fasting, sack-cloth and ashes if necessary. The implications of the symbolism, as well as being considered by the mind, must be felt in the heart, groped for by the aspirations, embedded in the viscera almost. The Tree of Life is not merely a lifetime's study, it is a way of life.

4. In view of this it will be plain that any so-called 'objective' study of the Tree of Life would be, if not impossible, certainly of little consequence. The remarks on the attributions throughout this book then must be taken, not as an attempt at logical proofs to the rational mind, but as the often unclassified results of practical experience, including great chunks of symbolism which have not been fully explored, and also tentative intuitions of further possibilities. The implications of the Tree of Life are so vast that no definitive treatise is possible.

5. However, a brave attempt will be made at a rational approach so that the student can find his bearings. And if anything is found which appears too fantastic, or just incomprehensible, it is best to leave it alone and come back to it at some future time, when it may have become clearer. Of the attributions, only the Hebrew Divine Names are part of the original Tree and thus with claims to be divinely inspired. The remainder of the attributions have been built up by subsequent research through the intervening centuries, and as incorporated here, include some of the most recent concepts of advanced esotericism. The latter are included as being a possible help to occult students of some experience; they should not be allowed to become a barrier to anyone who comes to esotericism for the first time via this book.

6. On contemplating the problems involved in getting across some of the concepts of the Tree of Life one is strongly tempted merely to list the basic symbolism, give a few simple instructions on meditation, and then tell the reader to get on with it. This might perhaps be too bald an approach, but it is hoped that the reader will set down and get on with it after having read this book—otherwise it will

have been written in vain. What matters is what one receives from the Tree oneself and one only gets that by working on it.

7. In view of this, nothing which appears within these pages should be taken as authoritative. The only real authority rests within oneself, and it has to be searched for. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And it is perhaps not always realised that the giving of what is asked, and the revealing of what is sought, and the opening of the Way it is desired to tread, is done by the same being that does the asking, the seeking, and the knocking—to wit, oneself.

8. *The Title of the Sephirah:* This gives, in so far as is possible, a root idea of what the Sephirah stands for in one word, e.g. Wisdom, Understanding, Beauty etc. It is given first in anglicised Hebrew and then in English, and a table of the letters which go to make up the Hebrew titles and Divine Names is given at the back of this volume.

9. It is well to become familiarised with the Hebrew letters because they play an important part in practical working upon the Paths between the Sephiroth, which will be dealt with in Volume II. Much was made of the numerical value assigned to each letter by early Qabalists and by an elaborate system of codes and anagrams, hidden significances and secret teaching was said to be revealed.

10. As an example, Genesis xviii 2, "And lo, three men" in the original Hebrew has a numerical value of 701, which is equal to the numerical value of the Hebrew sentence, "These are Michael, Gabriel and Raphael"—three of the Sephirothic Archangels. Further, the first word of the Old Testament, used as an acrostic by the medieval Jewish Qabalist, Solomon Meir Ben Moses, was taken to hold the following secret meanings:

a) "The Son, the Spirit, the Father, Their Trinity, Perfect Unity."

b) "The Son, the Spirit, the Father, ye shall equally worship Their Trinity."

c) "Ye shall worship My first-born, My first, Whose Name is Jesus."

d) "When the Master shall come Whose Name is Jesus ye shall worship."

e) "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed."

f) "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body."

CONT



11. By means of these he apparently converted another Jew, previously bitterly opposed to Christianity. However, the number of permutations and combinations used in this branch of Qabalism make it possible to prove almost anything and there is probably more superstition, special pleading and logic chopping in it than anything of value. But like most superstitions, it has a basis of truth to it. It seems that certain words, usually Proper Nouns, were specially constructed originally with this kind of thing in mind. As an example, the name for the metaphysical concept, 'the great sterile Mother' is AMA, (Aleph, Mem, Aleph.) The letter Yod, as a symbol, represents the fertilising aspect of nature and so the name for 'the great fertile Mother' is the same, but with a Yod added to show that it has been impregnated with fertility—namely, AIMA, (Aleph, Yod, Mem, Aleph.) This is quite apart from any numerical significance or coding.

12. But to pursue a comprehensive line of research in these matters would require a knowledge of the Hebrew language and access to the Qabalistic literature, the Old Testament in the original, the Zohar, the Sepher Yetzirah, the Sepher Sephiroth, the Asch Metzareph and all their dependencies. This is beyond the scope of most students including the present writer. It is also beyond the scope of this book which is concerned primarily with the Qabalistic diagram, the Tree of Life, which, from experience, is quite enough to keep anyone occupied for a very long time.

13. However, in the case of obvious significances, tentative interpretations will be attempted. It is a field which has been little tilled and there appear to be some strange growths in it. Anyone who has the necessary qualifications is invited to reap what he can find but he will have to go it alone. There is little modern literature on the subject and most references seem to be derived from Magregor Mathers' 'The Kabbalah Unveiled', written in 1887, or Christian Ginsburg's 'The Kabbalah' of 1865.

14. It is interesting to note however, the vast wave of popular superstition that has arisen from this Judaic tradition. There are any amount of books purporting to tell future and character from the letters of one's name, or adding the digits of one's date of birth and so on. These are of little, if any, worth and are merely suffocating and foul-smelling smoke from, and concealing, a very dim-glowing fire. Even the know-it-all Crowley abandoned the comparison of modern alphabets with early ones as hopeless.

15. *Subsidiary Titles:* These are further titles culled from Qabalistic literature which expand the concept of a Sephirah, often from a different point of view.

16. *The Magical Image:* Magic is the term used for building mental images and is perhaps an unfortunate term as it has a glare of glamour about it. The Magical Image then, is the mental picture which can be built up to represent a Sephirah. The unconscious mind works primarily in pictures and so it is a useful device. Like all symbolism that has been used for long ages, a pool of force and ideas grows up around it so that one has only to tap that central symbol and all the related ideas will flow up from the unconscious. The technique for doing this is, of course, meditation.

17. *The God Name:* This, together with the Archangelic and Angelic Names is an original part of the Tree of Life and thus has claims to divine inspiration.

18. The God Name represents the most spiritual form of the Sephirah and thus is conceived as functioning in the Kether, or Atziluthic World, of that Sephirah. In commencing a meditation or practical operation on one of the Sephiroth the spiritual force of the God Name should be dwelt on first. One should always, as a matter of principle, start from the most spiritual aspect and work downwards. Concentrated work purely on the God Name is not recommended because it represents a direct force, untempered by any intermediary, and thus can well prove too hot to handle unless the operator is well experienced.

19. It must be borne in mind also that all the God Names are aspects of the One God. Thus one would think in terms of 'the One God, in His Name . . . '.

20. These Names all appear in the Old Testament but for the most part have been translated by the single word 'God', though with occasional attempts at more literal translation such as Lord, The Ancient of Days, Lord of Hosts etc. It is interesting to note that in the original Hebrew, God can be both masculine and feminine, singular and plural. For instance, in Genesis iv 26 the literal translation is "And Elohim said: Let Us make man . . . ." The word Elohim is a feminine singular stem with a masculine plural ending. Thus the principle of polarity is taken well into account, a point which is lost in the translation.

21. The approximate English equivalent is given in the table of God Names but in practical work the Hebrew version should be used. One can visualise the Name in its Hebrew form, not forgetting that Hebrew reads from right to left, and if it is said aloud or mentally, experience has shown that pronunciation is not important, the Hebrew Names anyway consist mainly of consonants.

22. *The Archangel:* This may cause some initial difficulty to those brought up on Protestant theology or on no theology at all.

23. The Archangel organises the forces inherent in a Sephirah and the direction of motivating forces that come under its presidency. It thus works on the Briatic level, the Creative World, of a Sephirah, and certain of the symbols and titles of a Sephirah relate to that level. Reflection on these symbols or titles can bring a contact with the corresponding Archangel. Thus 'Ama' has a special relationship to Tzaphkiel, and the orb and tetrahedron have a special relationship to Tzadkiel. Experiment is recommended with regard to the other Sephiroth.

These notes are taken from the book:

A Practical Guide to Qabalistic Symbolism  
by Gareth Knight.

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MARTINEZ PASQUALEZ  
ORDER OF MASONIC KNIGHTS  
ELUS-COHENS

ORDER OF STRICT  
OBSERVANCE O.B.C.S. ELUS  
COHENS

C

LOUIS-CLAUDE de ST. MARTIN (INITIATOR) 1744-1803

JEAN-BAPTISTE WILLERMORZ (EXTENSION)

SOCIETE + INITIATES

CHAPTAL

ALBÉ LANÔE

HENNEQUIN

DESBAROLLES

de la TOUCHE

AMÉLIE de MORTEMART de BRISTE

AUGUSTIN CHABOSEAU

GÉRARD ENCAUSSE (PAPUS)  
(1868-1916)

EXCHANGED  
INITIATIONS

SUPREME COUNCIL  
1887-91  
21 MEMBERS

ORDRE MARTINISTE  
PAPUS G.M. + 1st PRESIDENT

1893 COHENTEMPLE  
ARCHIVES

DR. EDWARD BLITZ  
CLAIMED WAS ELUS-CO  
+ WAS APPOINTED  
HEAD OF MARTINISTS  
IN U.S.A. - BUT  
ALTERED 'SPIRIT  
OF ORDER' + WAS  
REPLACED BY EOR.  
WARGAET. B. PEEKE,  
'INSPECTOR GENERAL'  
C. 1908.

CHARLES DÉTRÉ M+M X  
(TEDER)

LUCIEN CHANEUL

VICTOR-ÉMILE MICHELET

AUGUSTIN CHABOSEAU

1916 SUCCEEDED PAPUS AS G.M.:  
ASSISTED BY VICTOR BLANCHARD

GEORGES LACRÈZE

BRO. JEAN BRICAUD G.M.:  
RESTRICTS MEMBERSHIP  
TO M.M.'S ONLY - ALL MALE! HQ MOVED TO LYON

1918, TEDER DIES - BLANCHARD REFUSES  
TO BE G.M.: ON GROUNDS  
THAT ORDER TOO MASONIC

FREE INITIATORS  
BLANCHARD G.M.:  
'FREE BRANCH'

ORDRE MARTINISTE  
BRICAUD G.M.:  
'MASONIC BRANCH'

INTERNATIONAL CONVENTION 1934  
HELD AT BRUXELLES

BLANCHARD ELECTED SOV. G.M.:.

ORDRE MARTINISTE ET SYNARCHIQUE

AUGUSTIN CHABOSEAU,  
UNWILLING TO SERVE  
UNDER BRO. BLANCHARD  
FOR HIS -

ORDRE MARTINISTE TRADITIONELLE

VICTOR-ÉMILE MICHELET G.M.:.

1934 FUDOSI -  
BLANCHARD ① & ② IMPERATORS.  
but he with drew & was  
succeeded by CHABOSEAU

BRICAUD d. 1934

Succeeded by Bro.  
CHEVILLON X

ORDRE MARTINISTE DE LYON

CHEVILLON ASSASSINATED 1944  
OPERATIONS CURTAILED

CHEVILLON succeeded by

HENRI DUPONT d. 1960

ORDRE MARTINISTE-MARTINEZISTE

DUPONT succeeded by

PHILIPPE ENCAUSSE. (son)

IN 1951 HE ALSO CREATED  
A 'NEW'

ORDRE MARTINISTE

(WW II)

MOST MEMBERS OF OMS  
IN SWITZERLAND (NEUTRAL)  
OPERATIONS CONTINUE THROUGHOUT  
THE WAR

1953 BLANCHARD DIES,  
Succeeded by

SAR ALKMAION

IN 1959  
BRIT. G.L.O.M.S.:  
AFFILIATED

'SURVIVORS'

Succeeded by A. CHABOSEAU  
ASSISTED BY G. LACRÈZE

MOST MEMBERS IN FRANCE  
OPERATIONS CURTAILED  
DURING THE WAR

1934  
IN  
U.S.A  
UNDER  
R.M. LEWIS  
OPERATIONS  
CONTINUE

1946 A. CHABOSEAU DIES.  
JEAN CHABOSEAU (son) G.M. Sec.  
SHOULD HAVE SUCCEEDED (AS DEM)  
BUT NOT RATIFIED BY THE  
SUPREME COUNCIL, AND IN  
1947 J. CHABOSEAU  
DISSOLVES THE ORDER

FUDOSI FORMS A  
'REGENCY COUNCIL' TO  
ACT IN PLACE OF VACANT  
G.M.'S CHAIR.  
1951 FUDOSI DISSOLVES  
& INTERIM ARRANGEMENTS  
ARE DISCONTINUED.

BRO. JULES BOUCHER d.

ORDRE MARTINISTE RECTIFIÉ

1948 - 1955  
(Disbanded?)

1958 - UNION OF MARTINIST ORDERS -  
(UNION DES ORDRES MARTINISTES)

ORDRE MARTINISTE DES ELUS-COHENS

R. AMBELAIN, SOV. GEN. MASTER via  
KNIGHTS BENEFICENT OF HOLY CITY -  
C.B.C.S. (via WILLERMORZ)

